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upon in the face of those who brand the whole dynasty as steeped in vice and crime" (p. 424). Then comes the bastard Auletes (Ptol. XIII.), "the most idle and worthless of the Ptolemies," Rome's puppet; and after him the Cleopatra of Cæsar and Antony, in whom flashed up once more the native vigor and ability of the line, even to the extent of planning an Oriental empire which should cope with Rome. For her, too, Mahaffy would fain say the best that can be said, and better than has yet been said. Here, too, and with right, he insists anew upon the fact that Cleopatra VI. is known to us only from sources inimical to her. Here, too, with less force, he reminds us that she was a great temple-builder. She, too, left treasures untold, and perfect machinery for amassing more. Even Augustus, when he had taken her property as his own, found no "abuses to rectify, or antiquated arrangements to annul."

Perhaps the closing sentence will illustrate better than further comment the general tendency, and, in the main, the successful achievement of the book: "Thus it may be that the recorded vices of the Ptolemies have so obscured their better qualities as to produce a picture permanently darkened, and which we can hardly hope to clear of its ugly shadows. But the achievements of that dynasty cannot be set aside. They were the ablest, the most successful, and therefore the most enduring of all the successors of Alexander."

In their estimate of the first Ptolemy, historians, even the most censorious, have been substantially of one mind. His figure, in consequence of Professor Mahaffy's fresh contributions, towers more imposing than ever at the head of his long line, unsurpassed, unmatched. The reader gladly turns from the last of the line to the first, and realizes anew the transcendent ability that could found in a conquered land a royal line to endure, in spite of its degeneracies, for two centuries.

B. PERRIN.

Ueber die Leges Edwardi Confessoris. Von F. LIEBERMANN.
(Halle: Niemeyer. 1896. Pp. vii, 139.)

DR. LIEBERMANN'S masterly monographs on the various law-books of the Anglo-Norman period follow each other in rapid succession. The *Consiliatio Cnuti*, the *Instituta Cnuti*, the *Quadripartitus*, the *Leges Anglorum*, *Pseudo-Cnuts Constitutiones de Foresta*, and the *Leges Edwardi Confessoris* are all models of critical historical research. Dr. Liebermann is gradually restoring to us the legal literature of the twelfth century; to use Professor Maitland's apt citation, "lagam Edwardi nobis reddit."

Of the seven law-books which have come down to us from the century following the Norman Conquest, the so-called *Leges Edwardi Confessoris* ranks in importance next to the *Leges Henrici Primi*. The work was compiled about the year 1130. Like most of the law-books of Henry I.'s time, it was written by a foreigner, by some one not well acquainted with the English language. His Latin has a Gallic tinge. Probably he was an

ecclesiastic who migrated to England from Normandy or North France. The writer's aim was to give an account of those parts of the English constitution which had survived from the Anglo-Saxon period ; for, as Dr. Liebermann points out, in the twelfth century "leges" often meant "law and constitution." The treatise before us contains many observations on the origin and development of English institutions, but some of these observations are based on insufficient knowledge. Dr. Liebermann carefully tests the accuracy of all these statements regarding the history of institutions, and this part of his work is of great value. He really examines all the more important features of the constitutional and legal development of England in the eleventh and twelfth centuries. Separate chapters are devoted to the church, royalty, classes of society, territorial districts, courts of law, and criminal procedure ; and much light is thrown upon these subjects.

It would require much space to indicate all the interesting points presented within the limits of this brief monograph. The one which will perhaps attract most attention is Dr. Liebermann's theory regarding the origin of the frank-pledge system (pp. 78-81, 113). He believes that *freoborg* was the Anglo-Saxon name of this institution ; that the word meant originally not peace-pledge but free-pledge, the suretyship of freemen ; that the suretyship group or tithing originated in the latter part of the Anglo-Saxon period, and was based upon the obligation of the *mæth* to act as pledges for kinsmen ; and that the responsibility of the hundred for murder was probably established by William the Conqueror in imitation of the frank-pledge system. Dr. Liebermann's views on this subject are worthy of careful consideration, but his arguments do not seem to be convincing. It appears more reasonable to suppose that the responsibility of the tithing, the hundred, and the neighboring townships was definitely organized by the strong hand of William the Conqueror, though doubtless crude germs of all these artificial arrangements may be found in the Anglo-Saxon period.

CHARLES GROSS.

The Constitutional History and Constitution of the Church of England. Translated from the German of FELIX MAKOWER, Barrister, of Berlin. (New York: Macmillan and Co. 1895. Pp. x, 545.)

THIS is another addition to the debt of obligation which England owes to foreigners for their investigation and study of her early history and records. Makower is the first, however, we believe, to give special attention to ecclesiastical history, though the names of Schmid, Gneist, Riess, Liebermann, Vinogradoff, Bigelow, and Gross are well known for their valuable work in the study of constitutional development. The importance of the Church and of its constitutional history, in England, and its close connection with the general constitutional development of the